

THE MISSIONARY HELPER

PUBLISHED MONTHLY BY THE
FREE BAPTIST
WOMAN'S MISSIONARY SOCIETY
BOSTON

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

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Something left undone. A year ago at Brooklyn it was voted that the needs of the HELPER and the usefulness of the HELPER required that a plan be adopted which should place it in the hands of a few thousand additional readers. An estimate was made by the committee and a plan sent to each Yearly Meeting president. When we listened to the report at our recent meeting, we found that we had not accomplished what we attempted. The opinion of the Society was that the thing aimed at is just what ought to be done; that there is no good reason why 60,000 Free Baptist women should not take at least 6,000 MISSIONARY HELPERS; that what ought to be done can be done, and that what is needed is *to do it*. It was proposed that each *Yearly Meeting* have an *Agent* for the HELPER; that the business of this Agent shall be to appoint or secure an Agent in each *Quarterly Meeting*; that the Quarterly Meeting Agent shall see that an Agent is appointed in *each church*. All the Western States have Y. M. Agents, appointed by the Western Association W. M. S. Every other Y. M. president should at once appoint such an Agent, or act herself until the next session of the Y. M. is held. The whole work should be organized before the first of January. We will give in the HELPER in due time a list of Y. M. and Q. M. Agents.

THE ANNIVERSARIES.

AS the time for these meetings approached, some concern was felt by friends in the vicinity of Hillsdale lest the number in attendance might be small ; but the result was very gratifying. More than the usual number of States had representation.

In the meetings of the Woman's Society, Minnesota, Iowa, Indiana, Illinois, Michigan, Wisconsin, New Hampshire, and Rhode Island had representatives. Deep interest was shown in the business meetings by our Western sisters, who were present for the first time. They are ready and eager to profit by the experience of those longer in the service, and their earnest purpose to do their best in organized work promises much not only to the Woman's Society, but to all our denominational plans.

It was to be regretted that the amount of business to be done in both Society and Board meetings prevented attendance at many of the Anniversary exercises. This should be the last meeting held in this way. The Board should be in session a day before and a day after the general meeting, and the Society should have at least half a day before the regular exercises. This change should be made for two reasons : (1) that the attempt to crowd so many meetings into time already appropriated overtaxes those having interest in all the exercises, and causes the business to be done in a disconnected or hurried way ; (2) it prevents the women from learning about the work of the other societies, thus preventing them from receiving the inspiration for those departments of our work.

- In planning for the meetings in connection with the General Conference next year this should be borne in mind.

As a full report of the exercises will appear in the December number of the *MISSIONARY HELPER*, we will not duplicate matter by any attempt at summarizing, but will refer only to the very interesting discussion which occurred on the question of

consolidation, resulting in unanimously adopting the following resolutions :

Whereas, Some common system of work seems needed throughout our churches in order to avoid any friction among the different organizations and to foster more sedulously the spirit and work of missions among persons of all ages, we recommend,

That in consultation with Home Missions, Foreign Missions, and Education Society, a general plan of soliciting on the card system be presented to our next General Conference, so arranged as to include the Free Baptist Foreign Mission Society, the Woman's Society, Home Mission Society, Education Society, and the young people's societies, leaving also one blank to be filled for any special object.

That there be an equitable basis of distribution of funds not otherwise designated between the four general societies.

That we look forward with assurances of a successful consolidation, whenever General Conference is composed of an equitable representation of men and women.

THE WESTERN ASSOCIATION.

IT was opportune for the Western Association to meet on the day after the Anniversaries, for it enabled the president, treasurer, and other visiting ladies from the Woman's Missionary Society to be present and study the work of the Western Branch.

Because but few of these Western women are able to meet in consultation in the East, it is of much value to them to meet annually for planning with each other. Their organization is complete even to details in work, and its influence must be far-reaching not only for its own definite work, but also as an educating, unifying force for all our denominational work. As the women of the West feel more and more that they are linked to the workers in the other parts of our denomination, the effect will soon be felt in preventing the disintegration with which all denominations have to contend in the newer States.

As we listened to the careful planning of our sisters for the work of the coming year, the future of Free Baptists in the West took on roseate hues, for it seemed to us from our study of the West that at least one great need is being supplied by this mutual work.

WORK IN THE ZENANA.

DO you see those dusky faces
Gazing dumbly to the West—
Those dark eyes, so long despairing,
Now aglow with hope's unrest?

They are looking, waiting, longing
For deliverance and light;
Shall we not make haste to help them,
Our poor sisters of the night?

Long despised and wronged and slighted,
O that, washed in Jesus blood,
Every soul might be a pillar
In the temple of our God!

Is it time to build the temple,
Time to shape those living stones,
Time to turn to songs of praises
Bitter tears and hopeless groans?

It is time; the Master Builder
Bids us work with heart and hand,
Till his name and glorious Gospel
Shall be known through every land.

It is time; then let us labor,
That His spirit be not grieved;
Let us give to others freely
What we freely have received.

—J. L., in *United Presbyterian Mission*.

SOUTH AMERICA.

BY MRS. E. L. COLDREN.

SOUTH AMERICA, though discovered nearly four hundred years ago, has much of the interior yet unexplored.

The first European settlement was made by the Portuguese near the mouth of the Amazon in 1515. Later, the Spanish made settlements in the southern and western parts. Now there are representatives from most European nations in South America, and immigration from Europe is going on faster there than in North America. The natives are Indian races widely differing from one another. The Incas, a highly civilized people, had a powerful empire in Peru, which was overthrown by the Spaniards in less than thirty-five years after the discovery of the country.

For nearly three hundred years South America belonged to Spain and Portugal, and was governed by viceroys or governors sent from Europe. Early in the present century all the countries but the Guianas became independent and established republican forms of government. Guiana has recently followed their example.

The population of South America is about 35,000,000, which is divided among Europeans, Indians, and mixed races; with some Negroes (formerly slaves in Brazil), Creoles, and others.

The Europeans are chiefly Spanish and Portuguese, but in recent years many have come from Italy, France, Switzerland, Austria, and Great Britain.

The Indians are mostly heathen, but wherever civilization has penetrated Roman Catholicism prevails in its worst form, there being very little difference between the idolatrous worship of the pagan Indians and those converted to Catholicism. Here, as in other places, heathen superstitions were merely glossed over by Christian ceremonies and dress; and these half-pagan beliefs and customs, together with blind, unquestioning obedience to an ignorant and corrupt priesthood, constitute the

religion of the masses. In Ecuador, where the Catholics have complete control, one finds an example of what that church can and will do for a country if left in its power. The country is nominally a republic, but in reality merely a popish colony, and nowhere is the power of the Vatican felt so completely as here. One-fourth of all the property is in the hands of the bishops. There is a Catholic church for every one hundred and fifty people, of whom one-tenth are priests or monks and nuns. Two hundred and seventy-two days of the year are fast or feast days. "The priests control the government in all its branches, dictate the laws and govern their enforcement, and rule the country as absolutely as though the pope were king." As a result, seventy-five per cent of the children are illegitimate. In many countries of South America the priests charge such high marriage fees that the poor cannot afford to have the marriage ceremony.

There are no railway trains nor stagecoaches in the country, and not until recently a telegraph wire. In 1885 a telegraph line of a single wire was put up between Guayaquil and Quito, but that is practically useless. The people chop down the poles for fuel, and cut out pieces of the wire to mend harnesses whenever they wish. Then it often takes the line man a week to find the break and another week to repair it. There is not a wagon nor a wagon road outside of Guayaquil. There is a railroad track of seventeen miles, but it was never used and is now so overgrown with tropical vegetation that it would be difficult to find it.

The other countries are not so completely under priestly control; still priestcraft has a strong hold upon the masses. It invokes the authority of God to justify its usurpation, and keeps closed the Book of God lest the people see the deception. Those who are religiously inclined submit as willing slaves. The irreligious are foiled in all attempts to escape from it by its power to affect their personal interests and to control their social and domestic relations. Its organic sys-

tem is so perfect that nothing can crush it, nor circumvent it, nor undermine it. It laughs at constitutions and laws, at anarchy and despotism, at protests and reforms, so long as it can keep its votaries from seeking salvation in the Gospel. The only hope for the masses is evangelization.

The way is being opened for the Gospel as never before. The people are beginning to wake from their lethargy and are finding themselves far behind their age, and are laying the blame where it belongs—to the Church of Rome; hence a powerful and widespread revolt against papal rule.

This is the opportunity of Protestant missions, and most of the leading denominations of the United States are at work in South America, as well as some of the English churches and independent missionaries.

The American Bible Society was the first Protestant society to attempt Christian work there. From its organization it has recognized the claims of South America upon it for the Bible. As early as 1823 it sent out a commissioner to distribute the Scriptures in the region of the La Plata and to investigate as to openings for future work. In 1833 Mr. Isaac Wheelwright was sent as a resident agent on the Pacific coast. Later, much work was done by agents in Brazil, Peru, and Colombia. In 1858 an agent was appointed for the republics of the La Plata. There was much opposition to and interruption of the work, and not until 1864 was there a permanent agency established, and this in a province of Argentine, from which the work has extended to most of the republic of South America.

In Chili the work is carried on by the Valparaiso Bible Society, which works in harmony with and is aided by the American Bible Society. Rev. Mr. Milne, the agent of the American Bible Society, reports that "at the commencement of our work the Bible was the rarest of books; the majority of those to whom it was offered had never before heard of it."

Besides what has been done by others, the American Bible

Society has, since 1864, put into circulation more than a quarter of a million of Bibles, Testaments, and Gospels.

God alone knows the result of this faithful work. However, it is apparent that a number of churches have been formed as a result in part of this seed sowing. Wherever the Bible has gone it has opened the way for the missionary of the Cross. Rev. F. Penzotti, a convert of the M. E. mission at Montevideo, besides attending to the work of his agency, organized a church which has received over one hundred members on profession of their faith, without the cost of a dollar to the mission society. Mr. Penzotti's work of circulating the Scriptures has been very successful in view of the violent opposition of the Roman Catholic clergy. "They tolerate the heathenism of the Indians who pay for their prayers and do not withhold the tithes of produce. They can shut their eyes to the worship of Confucius, but the circulation of the Scriptures is the calamity of calamities."

Twice has Mr. Penzotti been arrested at the instigation of the Romish church, and both times without just or legal cause. The first time he was not brought to trial, but dismissed after nineteen days' detention. In the latter case, although he was acquitted at the first trial and at each appeal to higher courts, he was kept in jail for more than a year on the pretext of the clergy that the offense was unbailable.

He has a staff of some eight colporteurs, most of whom have been converted through his ministry on the Pacific coast. In the year 1889 he put into circulation 11,410 volumes of the Bible and parts of the Bible, and that, together with the circulation of the central depository at Buenos Ayres, brings up the circulation for that year to 40,261 volumes.

The M. E. church began a mission for English-speaking people in Buenos Ayres as early as 1836. The first work of the society was to build up spiritual societies where religion was a lifeless formality, and this is now proven to have been the very best foundation for the future work of the mission.

For the first twenty-five years the work was limited to this by intolerant legislation. Not until civil order was restored in 1861 could Protestant services have been held in the Spanish language, and then, although theoretically possible, it could not have been undertaken at once. It was necessary for introductory work by the colporteur and Bible reader, which was conducted by the superintendent, Dr. Goodfellow. In 1867, the Spanish work was fairly opened at Buenos Ayres. It is now organized in the four republics of Argentina, Uruguay, Paraguay, and Brazil. The population of these countries includes people from most European countries, and Dr. Drees, the superintendent, says, "This may be called our polyglot mission. It has congregations among the Spanish, English, German, French, Italian, and Portuguese, and it has preachers for each of these nationalities." But the chief work is done in Spanish, the language of every South American State except Brazil and the Guianas.

Beyond questi n Dr. Thomson preaches in the American church in Buenos Ayres to the largest Spanish congregation in the world. The Spanish prayer-meeting frequently numbers 200 persons, the most of whom are men. The work of the first church, which is English, is entirely self-supporting. All departments of mission work are vigorously prosecuted in Buenos Ayres, and work is done in six other towns of Argentina.

This mission has important work in Montevideo, the capital of Uruguay, and Dr. Drees says, "The amount of intellectual activity, the spirit of independence and tolerance generally prevalent, have made this an inviting and fruitful field for our mission work." Much more of interest might be told of the work of this mission were it not that this article is already too long.

The M. E. Church South, the southern Baptists, the Presbyterians both North and South, the Moravians, the South American Mission Society (English), the English Baptists, the church

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of England, and Bishop Taylor's missions, are at work for the evangelization of South America.

It is an inviting field white for the harvest. Many more laborers are needed at once. "The time is opportune. The attention of our countrymen is drawn as never before to South America, and South America is looking to us for impulse and guidance. Let us give to these nations the best we have,—the Word of God, the blessed Gospel of his dear Son,—and the return will be an abundant one."

Putney, South Dakota.

PRESIDENT'S ADDRESS.

[Extracts from address delivered by Mrs. Mary A. Davis at W. M. S. Anniversary.]

WHILE evolution with its startling possibilities has confronted and made to tremble many of the theories of to-day, so much of sound reason and practical common sense is contained in it that some of the best minds are finding there the clearest solutions of many of the most obvious difficulties which confront them.

The "ideal society" of the future is the one toward which women expectantly, eagerly look, when in complete equality the united thought of men and women will inaugurate the highest type of civilization the world has ever known; but as ages prehistoric and eons immeasurable passed, while mighty upheavals and depressions, with deluging water, grinding ice and stone, all helped to construct and prepare this globe for human life, so through historic time changes in thought and circumstances have followed upon each other, tending toward the one object—equality of man and woman. The end is not yet. Let us as brethren and sisters bide our time. Man is not ready for it; woman is not ready for it. The lines of thought, the methods, cannot be similar,—the positions have been so different in the past. So long has man thought of

woman, "You are just fitted for some things, and nothing more," so long has woman accepted this position, and so long have daughters looked forward to a home and settlement for life as the *ultima thule* of human existence, that time must be allotted for old prejudices to be uprooted and vigorous growth of practical insight into the capabilities of woman take its place.

She has been called "Sleeping Beauty." She is just rousing from her sleep, but not fully awake. Helped to assume new responsibilities and to understand the significance of bearing them individually, she will, given time and opportunity, naturally find for herself a place side by side with men on the same level plane of hard, honest, skilled, practical, remunerative service and position in this working world. The turning-point in the career of Jenny Lind was when she was once asked to take a very difficult part in a drama, which she performed beyond the most sanguine expectations of herself and friends. In one of her letters she wrote, "I got up that morning one creature; I went to bed another. I had found my power."

Woman is finding her power. Man cannot pilot her to her larger usefulness, but he can help her by kindly and cordially giving her a chance equal to his own. Sometimes it is said of children, "Throw them overboard to sink or swim, and they will in some way manage to reach the shore, and in the mean time learn how to swim." Woman is already overboard. She will gain strength and knowledge while getting ashore by herself, and when there will be the better fitted for action from having reached it through her own struggles.

What is the outlook for the future? How shall the increased demands upon the treasury be met? The reply is simple: In the Gospel way. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour

you out a blessing, that there shall not be room enough to receive it."

Why, we have never dreamed of the resources Infinite Wisdom has in store for our use simply because we have looked too much at the earthly side. The *command* is, "Bring." *Duty* is "*Bring.*" We have not to stand any test only that of obedience. *He*, the omnipotent Father, says, "Do this and *prove me.*" Where is our faith if it fail here? When we say we can do so little, we are either selfishly wishing to give largely so that our record may look honorable with others, or forgetting that the demand of our Lord is only "according to that a man hath, and not according to that he hath not."

If God bestows but little to give to his cause, we are blaming him if we call it insignificant. If he gives us bountifully and *then* we withhold, we are disobedient and dishonor the Giver of all. A few mathematical calculations may help to a clearer analysis of this point.

1. The homekeepers, by whom not only this organization but all our denominational work is largely represented, very often say, "I can do but little financially because I have no definite work, and therefore receive no definite pay." Is it possible there is a husband or father who has a wife or daughter for housekeeper, himself in receipt of honorable, constant wages, who would not be willing to pay his wife or daughter—who carries forward all the various departments of his household affairs with a vital interest equal to his own—as much, at least, as he would be obliged to pay an ordinary servant to do simply the work of his kitchen, in order that she might have some money of her very own to use as her individual desires might dictate? No man can *give* for his wife any more than he can do *her praying for her*. It is not believed that any man honorable in business would fail to be honorable here. If there is a seeming neglect, it is the part of the wives and daughters to educate the husband and father so that he will pay a fair and regular remuneration in honest dollars and

cents for the labor they perform for the family. A house servant of ordinary capacity commands at least \$2.50 per week. No wife or daughter could be expected to work for less. One-tenth of this—25 cents—for the Lord would give to the Woman's, Home, Foreign, and Education Societies, and the Sunday-school each 2 cents, the church 5 cents, and leave 10 cents per week for the social circle and other benevolent claims for which it is always desirable to have a little fund in store.

2. There are school girls who, eager for an education, feel obliged to count every dime in that direction for its face value. Many times in my own school days I felt obliged to deny requests for objects of this kind ; when in later years, my eyes opened, I should not have felt justified in doing the same thing. The one-tenth belongs to the Lord whether in the pocket of the school girl or the millionaire, and the greatest loss is to the one who withholds it. Nine-tenths will go farther with God's blessing than ten times ten-tenths without it. But our constituency embraces large numbers of women who earn from \$1.00 to \$2.00 per day ; averaging it at \$1.50 it amounts to \$9.00 per week. One-tenth for the Lord is 90 cents, allowing the Woman's, Home, Foreign, and Education societies and the Sunday-school each 5 cents, and the church 25 cents, leaving 40 cents per week for other claims.

But enough has been said. Let those that have an ample income personally their own, and those who by loving hearts have every need and wish supplied, as well as the classes I have before mentioned, individually work out this problem under the instruction of the great Teacher, and then ask themselves if they will "any longer rob God?" A new meaning came to me a few months since while listening to an exposition of this command by a celebrated preacher at Old Orchard, Me. He said the one-tenth which we return to the Lord, as he has required, is simply an acknowledgment that all we have is his, and *it* should be gratefully rendered for his kindness in allowing us to be stewards of his property during our natural life,

and to use all we need of it for our own personal advantage. Fifty years ago what we now possess did not belong to us. Fifty years hence it will not be ours. It is all the Lord's and remains here in the world, but he lets us use it while here. Then giving back to him one-tenth becomes not merely an exact, definite, business transaction, as it should always be considered,—for we must remember it was a *command*, and to neglect to obey a command is *disobedience*,—but it becomes a loving transaction between the Father and child, so that the using of that one-tenth for his work brings more actual joy than the use of the other nine-tenths if expended for self alone. But the gift of tithes is never the end. Such a blessing follows that “offerings” full and free succeed in abundance. And so in God's own way—always the best way—can not only our treasury be replenished, but our work broaden and deepen, as the dark places of the earth shall rejoice that our hearts have been ready to accept the teachings of our God and have been able to let his light shine through us upon them until they shall bud and blossom and yield a glorious harvest for his kingdom.

The W. M. S. is then an example, and will possibly continue to be an illustration, of the best kind of evolution. From a small beginning with the one object,—aid to our Foreign Mission in view,—it has added Home, Freedmen's, Missionary Western work, and a department of Practical Christian Living. The next departure is still in the dim and misty future, but it will surely come, and with steadfastness its coming is awaited. It may be to go in and possess some part of the goodly land of Africa, and help wipe out the shame burned into the fair colors of our country's flag, that most of the liquor sent to the Dark Continent, and in many instances actually forced upon the natives, is Medford rum from Massachusetts, and is shipped in vessels owned by the people who make the rum. The policy of the Society for the future, as for the past, will be to

do with our might what our hands find to do ; to carry out to the best of our ability, plans, as fast as divinely revealed, to a worthy consummation.

A DONATION.

THE Woman's Missionary Society has recently received a donation which deserves more than a passing notice, particularly as some one may be interested in this method of giving.

Mrs. Mary Ann Prescott of Candia Village, N. H., has recently given the Society five hundred dollars for the year's work ending Aug. 31. It makes the following-named persons, her grandchildren, life members : Joseph B. Coy, Mrs. Mary A. Prescott Coy, John W. Prescott, Helen E. Prescott, Rosa Bell Prescott, Raymond Prescott ; Sabbath-school class of 1878—Elmer R. Bean, Fred C. Bean, William Bean, Arthur Critchett, Maurice Critchett, Ernest S. Colcord, Oscar Fiske, Harlan P. Johnson, Everett J. Jones, George Dwight, Edgar F. Young, John W. Critchett ; friends—Martha A. Critchett, Edith Critchett, Mabel A. Young, Ora Ada Haynes, Maud M. Freeman, Lura A. Foster, Fannie Lothrop.

This money was very much needed just when it was received. This amount, with other contributions during the quarter, just met the appropriations for the quarter ending May 31. How wonderfully we are led sometimes, when, after doing all we can,—as our workers are doing at the present time, I believe,—God's mysterious Providence, in a very *direct* way, does the otherwise impossible for us.

Nor was this all of Mrs. Prescott's gift. In addition she gave one thousand dollars, which, with the other amount, is to be used two-thirds for foreign missions and one-third home mission work at Harper's Ferry.

The Society, on its part, pledges her an annuity of sixty-five dollars during life—that is, a yearly allowance of this sum.

To any one who may be interested in this method of making

donations, let me say the amount of the annuity which a society would pledge depends, of course, upon a variety of circumstances varying with individual cases. Mrs. Prescott has been interested in the Woman's Missionary Society from its birth. She was one of the earliest life members, and twenty-five dollars of her money furnished the Prescott room in Myrtle Hall at Harper's Ferry.

This last fifteen hundred has been given after long consideration of the matter. Only one other sum larger than this has ever been given to the Society, and that was a bequest.

TREASURER.

GOOD NEWS.

THE Woman's Missionary Society made for the year ending Aug. 13, 1891, its *best record*. This is something to be grateful for.

At the opening of the year, "with fear and trembling," the Board did what necessity seemed to require,—increased appropriations not knowing how they would be met. "All along the line," East and West, the workers cheerfully accepted the situation, and worked hard to meet the demands. As a result almost every State increased contributions. These, with thank offerings, a special gift of one lover of our work in an hour when we needed just the five hundred she gave to meet the appropriations, and a bequest, met every dollar of demands upon the treasury.

We begin another year with glad hearts and renewed courage. Our appropriations are not much larger than last year, but this means we must raise \$1,000 more than we did last year by contributions. For, as will be noticed, last year a bequest and a special gift made up what we lacked.

If the States make as great an increase in contributions this year as they did last, it can easily be done.

For this we look and pray.

TREASURER.

FROM THE FIELD.

PLEASANT PATNA MEMORIES.

BY DR. J. L. PHILLIPS.

ON my return from Pooree in July I had a day at Patna, sometimes called Jellasure. There are many very pleasant and precious memories indelibly associated with this place, and I may be permitted to share some of these with the readers of the HELPER.

This was my childhood home, and the first spot on earth of which I have any recollection. The old bungalow, now half gone, the trees we children planted, the beautiful Subarnarekha River across the way in whose sands we used to play, the dusty pilgrim road just beyond our garden gate along which countless multitudes of weary men and more women walked towards Jagannath's shrine at Pooree ; all these and many other landmarks of the dear old home remain.

And the dear old chapel is there, the first place of worship I ever knew, where father used to preach, and Rama, one of the earliest native preachers ; where I once heard Gangadhar, the famous Cuttack preacher, and Lacroix, Mrs. Mullen's father, and a powerful Bengali speaker ; and where my brother John and I sat on our first Sunday-school bench with half a dozen Oriya boys. The buildings and the trees, the road and the river, the pleasant paths and the precious memories, are here ; but the faces I knew have faded away, and the hearts I loved passed over to the larger life and the happier home in heaven. Only two or three remain, and soon they too, must go.

Thank God for Christian parents, for early lessons concerning God and life and duty. We may forget much that comes

afterwards amid the bustle and business of this busy world, but the first lessons never quite lose their grip on the memory. If all our teachers in Christian homes and schools but believed this and acted accordingly, how would direct personal effort for the spiritual well-being of the dear children be multiplied and made more earnest and intense. Childhood everywhere is so intelligent, so eager, so inviting, that I cannot but wonder at the carelessness and indifference of many whom God has exalted to the place of parents and teachers. What opportunities are being lost in even Christian homes and schools.

"The memory of the just is blessed." So said Solomon a thousand years before Christ came, and proofs of the truth of this saying abound on every side. While sitting alone on the south veranda of the Patna bungalow waiting for my palky bearers, several Santal women came along with loads of fuel on their heads. The sight reminded me of dear father's first finding these jungle people, for whom now several missions are laboring in Bengal. Our own mission once had the monopoly of the Santal work. My brother and I played here at Patna with the very first Santal lads who ever went to school. In this house the first Santal primer was written by my dear father, the first vocabulary compiled, the first grammar prepared, and the first portion of Scripture translated into the wild and weird tongue of these denizens of the forest, who had no letters for their strange speech. Our Roman characters, with diacritical points, were used for these first books, and now the Bible is being printed in the same, under the joint supervision of a union committee, representing the several Santal missions, and there are thousands of Christian Santals.

Besides the multitude of pleasant memories of boyhood days that crowded in upon me at Patna was another and distinct class of recollections, also very precious, connected with dear Miss Crawford, whose grave is beside the little chapel by the road. Her life work was here. During father's illness and absence I had charge of the middle stations, and often was

Miss Crawford's guest. It seems as though she must be in one of those rooms where we have so frequently talked and prayed together. So many of her earnest words came to mind as I sat alone in the twilight on her favorite east veranda, looking at the flowers of the garden she so faithfully tended. One of these I will cite. It was a very dark time. One of her trusted girls had been tempted beyond measure, and had disappeared. How that woman poured out her whole soul in prayer for that lost one I can never forget. Rising from our knees she turned to me and said with such hearty emphasis, "James, *never give up a soul.*" Those five words shed a flood of light on the character and furnish a key to the success of our beloved sister, now at rest from her labors.

Pleasant indeed, and very precious, too, are my recollections of Patna, chiefly as they center or cluster around these faithful toilers who have reached the rest and reward of saints in life. There is a beautiful prayer in the Moravian burial service that beseeches the Heavenly Father to keep us in fellowship with those departed and "forever with the Lord." I often think of it when visiting places like Patna so redolent with precious memories. And I cannot but believe that the spirits of our dear friends who have gone before are still interested in the work to which they so royally consecrated their earthly lives. May we not feel their unseen presence and be conscious of their sympathy and succor as we toil on where once they toiled so triumphantly? They have joined the majority across the flood, but are angels of mercy to us who linger amid life's burden and heat, for "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"

Calcutta.

If you are very busy, think and pray all the more, or your work will wear and weary you and drag you away from God. For your work's sake break away from it and give the soul a breathing time.—*C. H. Spurgeon.*

OUR HEATHEN NEIGHBORS.

BY LIDA J. HALLAM.

[Concluded.]

WE walked for over a mile through the deep sand when we saw a native sitting on his veranda washing his teeth, and we entered into conversation with him. Soon others joined, and we had a nice, quiet little congregation. Mr. H. read Christ's miracle of healing on the man blind from his birth, to which they listened attentively. Just before leaving, one man said, "Who regards your teaching? You take so much time and trouble to talk to us, but what is the use? I am going to stick to Khrishna; whether he sinks or saves me I will not forsake him."

We were very much pleased to tell him that many are regarding the talk of the missionaries, and that only within the first three months of this year among the Telugus 2500 have been baptized.

One day this week we had quite a number of women and children in the background, who probably would not have ventured near had not I accompanied the *padre sahib* (missionary).

Here, as everywhere, we have widows for our neighbors. How sad their lot may be gathered from the fact that one of them said to a missionary not long since, "I don't know what is going to happen to me hereafter; it is hell enough for me here." What volumes of sadness and suffering do these few words reveal.

O that the Christian sisterhood of America would realize the necessity of speedily sending the light which has so brightened *their* lives; then would we soon have more assistance in endeavoring to change our heathen into our Christian neighbors.

"REMEMBER that to-day shall never dawn again."

CURTIS HOME.

ALL friends of the Educational Bureau of Ocean Park will gladly learn of the past very successful season for Curtis Home. This establishment is no longer by any considered an *experiment*. All acknowledge its inviting, restful hospitality as indispensable to our Summer Assembly comforts.

Although the receipts for rent for 1891 have surpassed any previous year, the expenses, owing to outside painting, renewal of insurance policy, and other necessary details, have been unusually large. That the work of the present year may be sustained, will not all members who have not, and all friends who are interested, remit at once the annual membership of 50 cents to the treasurer of Educational Bureau.

Mrs. M. G. OSGOOD.

Alton, N. H.

COME ENLIST FOR JESUS.

BY LA VILLE D. LONDON.

THEY are falling,—dear, brave soldiers
That have fought so well and long
With the treach'rous, well-skilled forces
In the mighty ranks of wrong.
They are falling; and the cry comes
Loudly for more brave recruits.
Rise, ye strong young men, awaken!
Don the regimental suits.
Shrink not from the toil and danger!
To your country's God be true!
For the safety of the nation
And the fireside rest in you.
Yes, there will be toilsome journeys,
Weary nights, and starless skies,
But remember home and freedom
Are at stake: then O arise!
Listen! Hear you not the rumble
Of the signals for the fight?
Hasten! for the sake of Heaven,
Give the vict'ry to the right!

PRACTICAL CHRISTIAN LIVING.

"The life is more than the food, and the body than the raiment."

COMBINATION IN WORK.

BY AUNT STANLEY.

"Good afternoon, Betsey; where have you been all this time?"

"Oh dear, Martha! I'm all tired out. An abundance of fruit may be a good thing some ways, but it keeps you preserving and canning and pickling until you are all fagged out and you feel sick at the thought of ever tasting the stuff. Then there is the fall house cleaning and extra cooking for harvesters. It has been a leap from one thing to another from morning to night."

"I have been wondering, Betsey, whether women will ever learn how to combine in their work so as to prevent such overtaxing of their strength. Every woman in this whole neighborhood is in just about the same condition as you are from the same reason. Haven't we wisdom enough among us to devise a plan by which women who have been especially successful in doing some one thing can do that for the whole neighborhood? Making jelly, for instance. There's Julia Handy. Her jelly is always perfection. If the fruit were carried to her, and the sugar arranged for in some way, she could make jelly for the whole neighborhood without great increase of trouble beyond making for herself, and how much work in the aggregate would be saved, compared with what it means for twelve different women to be preparing fruit juice, boiling it in twelve different kettles on twelve different stoves, in which twelve different fires have been kindled; then strain-

ing through twelve different colanders and bags or fruit pressers, all of which must be washed.

"But, Martha Thinkit, do you suppose women would ever be willing that other people should do their work in that way? And how could we, farmers' wives, ever pay them?"

"Well, Betsey, I will admit that I have not yet thought out the plan fully. But, about the pay, take the case of Julia Handy. She never did like to sew. Anybody needn't look at her clothes twice to know that she is no hand at all at cutting and making. Now suppose a plan were devised by which the women whose jelly she made could meet and sew for her a little while some day. Why, two hours' work with Sarah Plannem to cut and fit (and Sarah never did make any jelly that would stand up) would mean more to Julia than making jelly for twenty families."

"I see. Your idea is to combine work so as to let each help by doing the thing she is best fitted to do for the others. But some of us have babies, and they must be taken care of whenever their highnesses demand it, so we would not be available for such plans."

"Oh, you know, Martha, that there are always among us old people and young girls who would enjoy taking care of the babies as their part, thus releasing capable women for especial service. There's grandpa, now; it makes him young again to take the baby carriage out on a sunny day."

"Well, it is a real comfort to think of such a possibility. When I was married, I did mean to read enough to keep up with the times, but I hardly get time to read the weekly paper. It always seemed shabby to me for a woman to sit down to read when her mending was not done,—and my mending is always a dread to me. So I mend and mend and long to read, and I feel awfully sober, and then my husband comes in and calls me Dumpy. The other day Nellie Brightone called on me and asked me if I had read Drummond's "Perfected Life." Of course I hadn't read that or anything else, so I had to con-

fess it and sit there feeling awkward while she told about the reading club in her city home. Well, I ought not to complain, for I have a good home ; but my mind is just as hungry as it can be. I hope sometime things will be better for women ; but I don't expect to live to see it, Martha."

"I am not sure about that, Betsey. Half the world does not know what the other half is doing. You know I was away visiting awhile ago. Well, I went to M—— to see my aunt. M—— is a small village, and I was surprised to find that several families there had clubbed together to have one kitchen and dining-room. Uncle is postmaster and aunt helps him. She did not want kitchen cares, and so she induced Mrs. K., who lives there half the year, and several other families, to unite with her in having meals together. They hired help to do the work, and bought the provisions, then divided the expenses ; and my aunt, who keeps the accounts, told me it cost them about a dollar and thirty-five cents a piece per week. I enjoyed my meals very much. The food was good and well served. All that is necessary is for people to study how to combine work and great advantage may be found in it."

"Well, Martha, I am glad I called. Our Scripture lesson this morning in the Revised Version contained the words, 'For the life is more than the food, and the body than the raiment,' and I felt almost rebellious at the conditions of my life ; but it may be that after all I have not studied enough to help to better those conditions."

It is, indeed, a little matter for a man to be holy and devout when he feels not the pressure of any evil ; but if, in the midst of troubles, he maintains his faith, his hope, and resignation, and "in patience possesses his soul," he gives a considerable evidence of a regenerate nature.—*Thomas a Kempis.*

HELPS FOR MONTHLY MEETINGS.

[See article, "South America."]

WHEN, where, and by whom was the first European settlement made in South America?

What can you tell of immigration since?

To whom did the country first belong?

What occurred early in this century?

What is the population, and how divided?

What about the religion of the Indians?

Describe the condition of things in Ecuador.

What relation has Catholicism to it?

Tell about means of conveyance and telegraphy?

What about other countries?

How is the way being opened for the Gospel?

What has the American Bible Society done?

What persécution has attended it?

What work began in Buenos Ayres in 1836?

What about Dr. Thompson's work?

What different denominations have missions in South America?

Subject for discussion: Can women save time by combining in work? [See article in "Practical Christian Living."]

"THE head master of a large school in New York asserts that almost every girl of good parentage living in the cities is at the age of sixteen or seventeen taller than her mother, with a larger waist and better physical development. This comes from a systematic training in gymnastics."

WORDS FROM HOME WORKERS.

INDIANA.

THE Indiana Y. M. W. M. S. convened at Ridgeville, Ind., Sept. 26, 1891, in connection with the Y. M. Papers were read by the president, Mrs. F. M. Watkins, and Mrs. Kennan of the La Grange Q. M., presenting different phases of the work. Mrs. Farquhar of Ridgeville made a few appropriate remarks. All present were then glad of the privilege of listening to the encouraging and helpful words of Mrs. Burlingame. In the evening, after some interesting words by Mrs. Manwaring of Ridgeville College, Mrs. Burlingame addressed us, giving many helpful thoughts and suggestions.

To those most anxious for the growth and strength of our work, the business session was not the least interesting part of our meeting, although it was held under rather adverse circumstances, it being necessary to meet so early Saturday evening that only a few ladies could be present. After the election of officers, etc., encouraging letters were read from the Noble and LaGrange Q. M's. After careful consideration the ladies voted to raise \$300 during the coming year, if possible, one-half of which should be used for the sending of a young lady to India, the rest to be used within the State. The collection, together with the personal gifts to be used for incidental expenses, amounted to \$1.86. Collection for the W. M. S., \$3.04. Some little girls, becoming enthusiastic, raised among their friends ninety-nine cents, which they said "is for Foreign Missions," making a total of \$5.89.

Dear sisters, pray for us. May God grant that this year we shall do more for him. Let each one of us remember that the responsibility of carrying forward this work rests upon her personally, and then pray daily for his guidance and help.

(MRS.) BELLE RANNEY KENNAN, *Sec.*

KANSAS.

THE ladies of the North Kansas Y. M. W. M. S. met in public meeting in Salem, Neb., Sept. 5, Mrs. N. L. Abbey presiding. Mrs. Spaulding being absent, Mrs. Cox was appointed

secretary *pro tem*. The exercises began by singing. The president read the ninetyeth psalm. Sister Carrie Butterfield led in prayer. Singing. The report of the secretary and treasurer was read. The president read an interesting paper on the growth and working of the mission society; also, a report of the work done by the different auxiliaries in the Yearly Meeting. After appropriate exercises, Bro. Coldren, a returned missionary from India, gave a very interesting talk. The collection amounted to \$10.21. Voted to send it to Mrs. Geo. Ager, Bhudruck, India. After singing, "God be with you till we meet again," the audience was dismissed with prayer by Bro. Burdett.

The following officers were elected for the coming year: president, Mrs. N. L. Abbey, Half Way; secretary, Mrs. N. A. Spaulding, Haddam; treasurer, Mrs. L. A. Owen, Bigelow.

The meeting then adjourned.

(MRS.) N. A. SPAULDING, *Sec.*

NEW YORK.

THE ladies of the Owego Q. M. W. M. S. met during the last Q. M. session held at Windham Center, and reorganized the society which for the past two years has existed only in name. New officers were elected, as follows: president, Mrs. Jennie E. Schnell, Apalachin; vice-president, Mrs. John Prince, Windham; secretary, Miss L. A. Abell, Warren Center; treasurer, Miss Lulu Dean, Windham.

A public service was held on Saturday evening, resulting in a collection of about three dollars. Plans are being laid for active work all through the Q. M., and the workers feel greatly encouraged and strengthened.

JENNIE E. SCHNELL.

MAINE.

ONE year ago representatives of the Woman's Missionary Societies of the three former Yearly Meetings met in the vestry of the Free Baptist church in Bangor to consider the question of an organization in connection with the Maine Association. A constitution was adopted and officers elected. We have seventeen Q. M's, and to unite them on one basis for systematic work but for individual co-operation would have been a herculean task. The Q. M's were apportioned, and circulars explaining the plan of work distributed.

A year of loyal service had passed ; again we met in connection with the Association at Portland. Mrs. D. F. Smith, recently from India, gave an interesting address, "The Present Needs of Our Foreign Mission Field." She portrayed the sad condition of the people and the inadequacy of our present force, so sadly weakened by sickness and death. Miss L. A. DeMeritte's address, "The Woman's Missionary Society and the Maine Workers," was instructive and practical in its relation to the present condition of the W. M. S. and its future needs. A collection was then taken of \$44.61. Rev. T. H. Stacy's address, "Our Foreign Mission Work," had an added inspiration from his late visit to India. He urged the need of a field secretary ; also that we ought to raise from both societies an amount equal to \$1 per member. This would increase our receipts to more than \$86,000. As the average in Maine is seventeen cents per member, the need of missionary work among the churches is apparent.

At four o'clock occurred our business meeting in the vestry ; the president, Mrs. M. R. Wade, in the chair. Prayer was offered by Mrs. M. G. Osgood. The reports from the Q. M.'s showed the systematic methods by which the Q. M. presidents had apportioned suitable amounts to the Auxiliaries, also churches where there were no W. M. Societies, and the faithful services of the secretaries. This plan cannot be too highly commended, as there are women in every church who are glad to aid in woman's work for woman. The treasurer's report showed a gain of nearly four hundred dollars. The total was nearly sixteen hundred dollars as the result of the work of the year. Surely, "Hitherto hath the Lord helped us." Officers were elected as follows : president, Mrs. M. R. Wade, Dover, Me. ; recording secretary, Mrs. A. B. Webber, No. Berwick ; corresponding secretary, Mrs. M. H. Blaisdell, Lewiston, Me. ; treasurer, Miss L. W. Preble, Bangor, Me.

We were sorry that removal obliged us to part with Mrs. M. G. Osgood as corresponding secretary. She has been an efficient helper in establishing the basis of our work. We missed also the cheering presence and helpful words of Mrs. L. G. Clarke, who has also found work in New Hampshire. The remarks relative to methods were helpful. Miss DeMeritte said we should not lose sight of the fact that our work was for women and children. Mrs. Ramsey followed with fitting re-

marks as applied to woman's part in the evangelization of the world ; how small the two cents per week in comparison to the blessings we are constantly receiving ! She urged the need of engaging in the work with a whole heart. Also that this is only a small part of our work ; that the most of our women were helping and ought to do more for the general society.

Mrs. Hayes reported a meeting held at Ocean Park the last Sabbath in September, and the pledge that was made to give an extra cent per day.

A motion was made that we make the sum of two thousand dollars our working basis for the coming year. This motion was adopted by a full vote.

Suggestions for the year.—There are four points to which we would call attention as aids to our success.

First. The patronage of our publications. As Free Baptists we should be loyal to our interests. One writes that the people think if they take religious papers it makes no difference. Is not this the secret of the indifference to the work of our benevolent societies ? As a remedy cannot each Q. M. secretary aid in increasing the circulation of *The Morning Star* and *MISSIONARY HELPER* ?

Second. Sustain your Auxiliaries as a means of mission intelligence and aid in the mission concert of prayer. Information is the fuel that feeds the flame of enthusiasm. In this day, when our daily papers and leading magazines bring fresh news from mission stations there is no reason why our meetings should be dull, for the greatest miracle of the nineteenth century is modern missions. The "Normal Mission Course" by Mrs. V. G. Ramsey could be made interesting in Auxiliaries and used with tact in children's bands. A lady said at Ocean Park, "This course covers just what we need to know about our own field."

In some places it may be best to earn money by the sale of useful articles to aid in the missionary work of the State Association. All honor to the noble women in the eastern part of the State who are so loyally supplementing this work in sustaining the preaching of the Gospel.

In response to the recent call for the Bates students, a box of bedding or a barrel for Harper's Ferry might be prepared that would gladden the hearts of our faithful teachers. While the hands are busy some one could read items of inter-

est relative to the progress of truth, or lead in an open discussion on the hygienic principles of daily living,—as food, dress, systematic methods of conducting the details of housework in order that time and strength may be saved for culture whereby home may be made attractive and all service more efficient.

Third. Organize Children's Bands. The small number reported led us to ask if we as women are obeying the command, "Feed my lambs." There should be a children's meeting in every church. It is supplementary to the work of the Sunday-school. The young people have their meetings, but who is caring for Christ's little ones? The editor of *The Myrtle* once received a letter from a little girl as follows: "My little brother and I want to be Christians, but we don't know how. My mamma is in heaven, my papa is a minister; he talks to the grown-up people, but he don't know how to tell us. Won't you tell us how to find Jesus?" He who notes the sparrow's fall is not unmindful of his little ones. Teach the children how to give Him their hearts, then guide them to the trusting faith that shall lead them to ask Jesus to help them to be like him. It must be line upon line, but if it shall establish Christian characters that will not be turned aside from the path of rectitude, will it not repay the self-sacrifice involved? Tell them of the children over the sea who do not even know that there is a Saviour, and their hearts will go out in pity so that they will want to do something to help them, and the word missions will never be *foreign* to them. No work has in it so much of promise for the future church and world-wide missions.

The last was brought out in the meeting; namely, our duty to that "other woman." We have ten thousand resident members in the State; if two-thirds are women, how much of latent talent is hid in a napkin. To how many is the Christ saying through the few, "The Master has come and calleth for thee." How many homes would be made happier if mothers and sisters could be led to give a tithe of service to the uplifting of humanity. How home cares would be lightened, the children would imbibe the spirit of love, and the golden rule shed its sunlight of pure joy on all the minor details of Christian living. Think of this, you who are bearing heavier burdens than the Master designed, and seek to develop latent talent; for in His name you may be instrumental in

bringing out a worker who shall do more effective service than yourself. May our hearts be prepared by His spirit to hear His voice and follow its leadings, then our chief joy will be to prepare the way for the coming of his kingdom in all the earth.
(MRS.) A. B. WEBBER, *Rec. Sec.*

Our Young People.

WE especially invite those A. C. F., C. E., and other young people's societies which are contributing to the work which we are doing in India and this country to send us reports of their work and plans.

"Because ye are strong." Armies which are fighting the battles of this world are composed of the young, the strong, and the vigorous. God wants just these qualifications in his host, battling for the coming of his kingdom.

All church work, and especially missionary work, calls for vigor, hopefulness, and energy such as beat in young hearts and enter into the plans of young heads.

No young people's society should be satisfied to go along in a beaten track without seeking to study the world's needs.

One meeting a month should be devoted to such an outlook upon the present conditions of the world as will be an inspiration to organized, faithful, missionary work.

A BAZAR SUNDAY-SCHOOL.

BY MRS. A. R. MINER.

WE have a Sunday-school in one of the bazars of Midnapore, of which I should like to tell the readers of the HELPER. This school was organized several years ago, I think,

by Dr. J. L. Phillips, and has been carried on by one and another ever since.

When we came to India it was under the superintendence of Rev. and Mrs. Stiles, but when they went to Bhimpore to take up the work which the Burkholders had laid down for their much-needed rest in America, the school came into our hands. The first time I attended the school was with Mrs. Stiles soon after our arrival in Midnapore. There were in attendance that day perhaps fifteen boys. The lesson consisted of reciting the catechism and singing Gospel songs. The scholars in our Sunday-school are the boys from a Hindu day school taught in the same building. The school is much larger now and has been divided into two classes; one for the boys who can read English, and the other for those who read Bengali only. The English class is reading the Gospels, and the other the catechism. Randal, a native worker, teaches the Bengali.

The school is very interesting. Most all of the large boys and some of the small ones read English well. They always greet us with a shout, but soon become quiet, and remain so during prayer. Then, oh, what a noise they make when they sing! The one who makes the most noise is evidently considered the best singer. They appear to be much interested in the life and miracles of Christ. Who can tell the good that may result from those boys being taught every week about the only true God and his pure life, which they cannot but contrast with the lives of their gods? We can only do our best and leave the result with God.

There is no appropriation for this kind of work. The funds must be given by the missionaries who have the school in charge. The boys prize very highly the cards which are given to them every Sunday, and we wish to thank the kind friends at home who have contributed a great many very nice ones.

“Be ye doers of the word, and not hearers only.”

EDITORIAL WANDERINGS, WITH NOTE.

WE last talked with our readers from Dakota. So much has happened since then that we must refer very briefly to each locality in order to accommodate ourselves to the limited space left for us.

Never did people enjoy a Quarterly Meeting more than did the good friends at *Bryantburgh* the session of the Waterloo Q. M. held in that place. The dedication of their new church free from debt was a joyful occasion. The work of the Woman's Missionary Society received a new impetus. The people seemed to open their hearts anew to receive God's blessing, and the work is hopeful.

Our next stop was with the *Waterloo* church. An earnest band of women gathered in the afternoon; and our conferring together about the work was pleasant and profitable, while the evening audience showed appreciation of the needs of the hour.

Marble Rock came next. Here we found the Social Circle very busy with sewing machine and flying needles doing work for the purpose of helping pay the pastor's salary. About a dozen women put forth their best energies that afternoon and earned fifty cents. An address in the evening on missions, and one the next evening on the relation of temperance to missions, then a ride of thirty miles across the country to *Lincoln* church for the next evening's service. Only the good Father knows why the pouring rain came just at the time of the meeting, obliging us to spend the evening in conference with half a dozen friends at the parsonage.

The Sabbath at *Central City* has many pleasant remembrances connected with it. The meeting for conference with the ladies on Monday was cheering and helpful. The service on Tuesday evening at the little church in *Waubeck* is brightened by the remembrance of the pleasant new house of worship. The seed sown in all these places is in the heavenly Gardener's care. The next objective point was the *Illinois Central Y. M.* with Oak Valley church, which was reached after much tribulation and various vicissitudes. Nowhere have we found a more hearty welcome, or greater willingness to be taught and guided in an advance in mission work. We trust

the future may show large results in consecrated work and workers. Monday afternoon with the good women at *John-sonville*, organizing them for work; an address there in the evening; Tuesday evening at *Tamaroa*, then onward to the *Indiana Association* at Ridgeville. Most encouraging plans were laid here for woman's work in the State during the coming year. The progress in organization during the year is hopeful. Then came preparation for the Anniversaries with the busy week of their session. The *HELPER* claimed a few days' attention next. A Sabbath at *Jackson, Mich.*, brought us in contact with the workers there; then the course was eastward to *Marion, O.* The meeting with the ladies here had especially pleasant features; and the evening meeting, held under the auspices of the Young People's Society, encourages us to know that our young friends are at the front in this work.

To the *many friends* who by their kind courtesies have helped us on our way, "we say most gratefully, "*God bless you.*" These are pleasant pictures in memory's chambers.

NOTE.—We hope that all of our readers will carefully note the offer made in this number in the Publisher's Department. Farrar's "*Life of Christ*" will be a desirable addition to home or Sunday-school libraries.

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
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Brunswick Vil., aux., Miss Coombs's sal.....	10 50
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lotte.....	50
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W. M. S., at Q. M.....	2 63	Sunday morning.....	5 50
New Lyme church.....	1 32	Mrs. H. C. Wyman.....	1 00
" " ".....	1 20	Fidelity Chapel.....	10 00
Pierpont " ".....	1 47	Marion, Q. M., O., Brush Ridge church.....	14 83
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Athens, Q. M., O.....		Meigs, Q. M., O. River Y. M. collection.....	7 65
Lizzie Dutton, do, Mrs. Hy- selle, \$1.00.....	1 60	Canaan church.....	5 00
1st Alexander church, Mission Band, support of Orphanage,	1 42	1st Rutland ".....	3 85
Lodi church.....	2 20	Gallia, Q. M., O., Rio Grande church.....	5 00
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